

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

REV. MR. FISK'S SERMON.

A brief review of the Rev. Mr. Fisk's Sermon, delivered
in Providence, R. I. in June, 1823, before the New-
England Conference.

(CONTINUED FROM PAGE 137.)

On page 8, Mr. Fisk commences his remarks upon the extent of rewards and punishments, which he designs to prove, are of infinite duration. In preparing the way for his argument, however, he effectually saps its very foundation, by acknowledging on page 9, that the powers of man are limited. It requires but a very ordinary capacity to discover that a cause cannot produce an effect which transcends its own limits: Or, in other words, that an effect cannot be greater than its cause. But it would require much labour, and no small share of sophistry to give the air of plausibility to the hypothesis that a *finite cause* could produce an *infinite effect*. When Mr. F. or any one else can produce us any proof *a priori*, that an effect can extend beyond the limits of its cause, he will then, and not till then, be able to keep his theory of *finite cause* and *infinite effect* in countenance.

We will now admit this theory, notwithstanding its absurdity, to show that it destroys the whole scheme of Mr. F's faith: For it supposes the consequences of *sin* and *holiness* to be equally extensive. Now suppose a man to have performed an hundred virtuous, and an equal number of vicious actions: according to Mr. F's scheme, he must, at the same time, be the subject of endless happiness and endless misery! Should Mr. F. object to this conclusion, (which is the legitimate fruit of his theory) and suggest that the sinner would be delivered from the consequences of his sins by his turning to the Lord in faith—we reply, this is abandoning the position which he has laid down: for in such a case the consequences of sin would not be infinite; nor of a continuance beyond the practice of sin itself. Again—should the believer abandon the faith of the gospel, and cleave anew to the sinful vanities of the world, would Mr. F. contend that the faith which he had before exercised would secure to him an interminable duration of felicity? He certainly would not.—Then it follows as an undeniable inference that the consequences of his faith are not infinite in duration, but confined to the time of that faith's being in exercise. Thus we see that in whatever light we examine Mr. F's statement concerning the consequences of finite actions, that statement is in-

defensible at every point. It would not be difficult to show, according to this preacher's hypothesis, that the last action of a man's life is of infinitely more importance than all the rest of his conduct through a long series of years: For if repentance by faith, at the closing scene, will entitle the subject to an endless reward of happiness, (which is the marrow of Mr. F's theory) then, only *one* action is to be the subject of reward upon the plan which the preacher has advanced.

Before we close our remarks for this number of the paper, we will simply notice a specimen of Mr. F's reasoning, that the reader may not be surprised at any future want of harmony between the different parts of his arguments, or between his frequent assertions and the testimony of the scriptures. "The eternal life which is conferred upon the righteous, is the reward of faith and its fruits." After making this statement, he proceeds, with a view to show its correctness, in the following manner—"The scriptures are too plain upon this subject to admit of doubt;"—and then quotes 2 Cor. iv. 17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* "Here," saith he, "the suffering of the Christian procures a glory, not only excessive in degree, but eternal in duration." Mr. F. doubtless intended to be understood that *eternal life*, and an *eternal weight of glory* were one, and the same thing: But how does his statement, that *eternal life* is the reward of faith, agree with the passage he has quoted? St. Paul declares that the *eternal weight of glory*, of which he was speaking, was the effect of affliction. Now, if affliction and faith are synonymous in their meaning, Mr. F. is correct in his statement, if not, he has taken it upon himself to disagree with an eminent apostle of our Lord. We shall therefore leave him to settle this difficulty with the apostle, as we esteem it unwise to intermeddle in disputes which do not materially affect ourselves.

As Mr. F's application of the word *inheritance*, in Col. iii. 23, 24, to a future and never-ending existence, is totally unauthorized by the apostle, we shall request the reader to examine its connexions in the chapter, as the only refutation which his argument upon that subject requires.

(TO BE CONTINUED.)

To the Rev. Mr. Dutton, Pomfret, Vt.

REV. SIR,

My design in addressing you, through the medium of a public paper, is purely to call your attention to the doctrine of the restitution of all things, spoken by the mouth of all the holy Prophets since the world began: a doctrine which you had the presumption publicly to proscribe as a dangerous *heresy* and a *fatal delusion*. You, indeed, asserted it false; but when called upon to prove its falsity, your only argument consisted in denunciation and assertion. But

I am far from attaching to your assertion, unaccompanied with scripture authority, the pretended infallibility of a Pope, and equally as far from doubting your sincerity in the religious sentiments you profess. If assertion, destitute of authority or evidence, be admitted as truth, I am unable to conceive why the doctrine of universal salvation is not as clearly proved as that of particular election and reprobation, providing the assertion bear the inscription of orthodoxy! So that meeting you upon your own ground, and with your own weapons, the doctrine which I profess is as much entitled to credence as the doctrine which you hold, and so earnestly contend for.

But preferring the infallibility of the scriptures to my own, or another's opinion in sentiments of religion, I shall appeal to the law and the testimony. Before this tribunal, therefore, which is to determine, not only the truth or untruth of our sentiments, but the character and merit of all our actions, I again solemnly invite your appearance. If the scriptures of divine truth shall confirm by their decision, your assertion of the falsity of the doctrine of unlimited and impartial grace, then will I most willingly resign my faith in its truth. But should the scriptures speak the language of love and good will to all men—the *illimitability* and *impartiality* of divine grace and benevolence—the destruction of death, hell, and the devil—the final deliverance of the whole intellectual creation from sin and corruption to the favour and enjoyment of eternal life; I cannot but hope, if you do not subscribe to its truth, you will cease from anathematizing and adjudging as heretics, a denomination of people who, in common with yourself, are entitled to the appellation, *at least*, of honest men, and who have discovered the doctrine of a final restitution of all things, to be the eternal truth of Jehovah.

Let us now open the volume of holy inspiration, and see whether it speaks the doctrine of *partial* or *impartial* grace; *limited* or *unlimited* mercy and benevolence.

"The angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and in thy seed shall all the nations of the earth be blessed." Is there any thing in this promise that savours of *partiality*? Is there any thing said concerning election or reprobation, believers or unbelievers? Do you discover any conditions specified in this declaration of Jehovah to his servant Abraham to be performed by the creature, the non-performance of which would consign him to an endless hell? Do you recognise in this, or in any of the promises of the infinite Eternal, the once popular theory of total depravity and remediless woe? or do you find any contingencies, either expressed or implied, in this annunciation of the Deity, which would ren-

der it ambiguous? Is there a proviso of this nature, that a man must be willing to be damned to boundless eternity before he can enjoy the blessings which are promised? Let us read—"And in thee and in thy seed shall all the nations of the earth be blessed." This is what the Great I AM promised to the patriarch Abraham, and confirmed it with an oath. God has promised a blessing to all nations, and pledged himself to fulfill it. "*Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*" The promise which God swore to Abraham is synonymous with *gospel*, or *grace*. This is what St. Paul has defined it in his Epistle to the Gal. iii. 8.—"And the scriptures foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." This promise includes all the *nations, kindreds, and families* of the earth.

This, Sir, is the Universalism which we believe and preach, and this the Gospel which you condemn as *heresy and delusion*!! This is the Gospel which was announced in seraphick strains to be *good tidings of great joy which shall be unto all people*: And this is the Gospel which you unblushingly declared would lead multitudes of the human race to an endless hell!! This gospel is what we denominated in our remarks upon Philippians i. 17, unlimited and impartial grace; and this is the gospel with which you acknowledged your prayers did not correspond. For when solicited to address the throne of divine fullness and mercy in behalf of a waiting congregation, your only reply was, "*I cannot pray in conformity to such a doctrine*." What! a *disciple* of the meek and lowly Jesus, and a *preacher* of the resurrection, and cannot pray in accordance with the gospel which he sealed by the shedding of his own precious blood? Is not this crucifying the Lord afresh and putting him to an open shame? I confess that I am unable to conceive why your prayers, as a Christian, and a believer in Christ, should not be in conformity to the will of God: Paul addresses Timothy, his son in the faith, in the following impressive manner: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth." I sincerely hope, Sir, that this exhortation of the great Apostle of the truth, will effect such a revolution in your *feelings and sentiments*, that at least, your desires and prayers may be correspondent with the will and gospel of God. May God in much mercy awaken your mind to a consideration of this all-important subject, and bless this my feeble attempt to call the attention of one whom I recognise and respect as a brother and fellow-heir of the grace of God, to a re-examination of those soul-cheering promises and truths, with which the volume of revelation abounds, and on which our mutual happiness, as well as our future prospects, essentially depend.

JAMES H. BUGBEE.

Providence, R. I. April 2, 1825.

P. S.—From the feeling and lively interest which you manifested for my present and future well-being, and from your conviction that I am indulging a *delu-*

sion, which will, if not timely counteracted, result in the unending misery of my own soul; I cannot but anticipate that you will give the subject a speedy attention, and to the utmost of your power, exert your influence to snatch me from that state of anguish and despair, to which, in your estimation, I am so rapidly hastening.

J. H. B.

AMERICAN TRACT SOCIETY,

Or Hypocrisy Exposed.

We have, for a long time, been fully persuaded that there was a shameful want of moral honesty existing among the *orthodox leaders* in the city of New-York, but have been induced to observe a cautious silence, under the conviction, that no secret plot, subversive of the publick good, would be likely, for any great length of time, to remain in obscurity.—Our anticipations have been realized in the recent publication of what is called a *Constitution* of the "AMERICAN TRACT SOCIETY," formed in the city of New-York, together with the proceedings of those who assembled for its formation, and the appointment of its various officers.

Their *professions* are those of *LIBERALITY*, and their *avowed* object is the *UNION* of *all denominations*. But what course have they adopted, to effect this? Why—*first*, they have declared in the 6th article of the constitution, that "To secure the interests of the various denominations of Christians who may co-operate in this Society, its officers and directors shall be elected from all of those denominations; the Publishing Committee shall contain no two members from the same denomination; and no Tract shall be published to which any member of that Committee shall object."

All this is very well, and savours highly of christian liberality. But let us inquire in the next place, who are its Officers? They consist of a *President*, *TWELVE Vice-Presidents*, *two Secretaries*, and a *Treasurer*. With the character and sentiments of many of these men we are acquainted: And of the whole number, we are informed, all are *Calvinists* with the exception of two; viz. Rev. Mr. Hedding, of Boston, Ms. and Rev. Mr. Roberts, of the state of Indiana. We have seen Rev. Mr. Hedding, and learned from him that his appointment was without his knowledge or consent. The two Methodist Bishops, above mentioned, it seems have nothing to do with the Society, though their *names* as *VICE-PRESIDENTS* may operate as a *charm* to get *money* from the members of their communion; and this was doubtless the object of their insertion.

The next important branch of this Society is a *board of Directors*, consisting of thirty-six members. This *BOARD*, we believe, is of the *Calvinistick faith*, to a man. The duty of electing the *PUBLISHING COMMITTEE*, which is the most important of all, devolves on this *board*. Can a single doubt exist in the minds of reflecting men, as to the characters which this board of Directors will select for a Publishing Committee? Would they suffer the name of an *Armenian, Unitarian, or Universalist* to be placed upon that list? No man in his senses, can for a moment anticipate such an event. Were there any uncertainty, as to this fact, in the mind of any reflect-

ing man, the names of the Publishing Committee, already chosen, would obviate every doubt. They are the following—Rev. Dr. Milnor; Rev. Dr. Spring; Rev. Dr. Knox; and Rev. Mr. Summers. Thus you see that the only office, which can give a tone to the sentiments of the Tracts to be issued by this Society, is filled with such men as will be sure to promote the *Calvinistick and Hopkinsian* interest, to the exclusion of all others.

The object of this Society cannot be mistaken: They profess to embrace *all denominations*, and to allow them equal privileges in all its concerns; when at the same time they have effectually excluded all denominations from its privileges, except the Calvinists and Hopkintonians. We said, *all the privileges*—There is one privilege still secured to the whole community, by this Society; namely, that of *paying their money* for the spread of sentiments which they honestly believe to be a *LIBEL* upon the character of God! The national influence which this Society probably anticipate, will be noticed hereafter.

FOR THE CHRISTIAN TELESCOPE.

SABBATH SCHOOLS.

"—The conclusion of the whole matter."

We are now to propose such a plan for Sunday Schools, as shall in our estimation be best calculated to promote the intended design of such an institution, and redound to the honour and praise of God, and to the happiness of his creatures.

Man never acts without some design or motive.—There is always some end or object in view, the securing of which impels him to action. But motives are of two kinds, *right* and *wrong*. *Right* motives inspire right action—so on the other hand, *wrong* motives ever give rise to wrong action.

As rational, moral, and accountable beings, we ought, in all our plans or institutions, to have in view the glory of God and the welfare and happiness of those with whom we stand connected. Let this be our object, and should we err in its accomplishment it would be rather a want of judgment or foresight than a crime, in which case the fallibility of our own natures would be a sufficient apology, and serve as an exemption from blame, or deserved censure.

We will now approach our subject, and inquire what plan shall be adopted in these schools, which will be the most efficient in securing their intended benevolent object; viz. the honour of our Creator and the interest and happiness of our fellow-creatures. Whatever is glorifying and honourable to God is beneficial and happyfying to man. Hence every institution that has a tendency to promote the praise and honour of our heavenly Father among men, increases in the same ratio the felicity of our race. The honour of God and the happiness of man are inseparably connected: for God is honoured when his character is revered and his precepts obeyed by his creatures, and in that reverence and obedience consists all the happiness of intelligent and rational beings. In short, whatever tends to enlighten and enlarge the understanding, without prejudicing or biasing the mind, is not only pleasing and honouring to the Deity, but essentially beneficial and interesting to man.

A school then, in order to effect this object, must be instituted upon liberal and diffusive principles, calculated to impart to the youthful mind such instruction as shall qualify him for the duties of life—regulate his conscience, and inspire his mind with a sense of piety and gratitude to the Governour of all worlds.

It is necessary then, that the organization be such as will be promotive of the end in view. There should be a provision for teaching the primary or elementary principles, which are the foundation of all the solid sciences—orthography, etymology, and syntax, the tables of reckoning, and the fundamental rules of arithmetick—definitions, recitations, plain compositions, the lessons of morality, and a sense of perpetual dependence upon divine Providence—the freedom, universality and perfection of the divine goodness, which the united volumes of inspiration and nature so clearly demonstrate to the reflecting mind. By imparting such instruction into the tender minds of our youth, we are laying the foundation for their future usefulness in life, and instituting a formidable barrier against the progress of impiety and vice which is so prominent a characteristic of the youth of the present age.

To such an institution we heartily wish prosperity, and implore the smiles of a benignant heaven upon every plan and society which has for its end the honour of God and the purity and happiness of his creatures.

J. H. B.

NEW PUBLICATION.

The first number of "THE UNIVERSALIST," published at Utica, N. Y. in a neat octavo form, has been received at this Office. It is well executed, and contains an agreeable variety of useful and interesting matter. Being conducted by able and well-informed Brethren, we anticipate that it will become extensively useful in detecting error, and in spreading the knowledge of evangelical truth.

We cordially wish it a wide circulation, and a prosperous continuance, under the blessing of the great HEAD of the Church.

FOR THE CHRISTIAN TELESCOPE.

TRUE TEACHERS.

How beauteous are the feet of those,

Who peaceful news proclaim;
Who mitigate our fearful woes,
And burst our loathsome chain—

Who preach the gospel's joyful news
To all the fallen race,
Who no partiality infuse,
Into the plan of grace.

So Christ our Saviour did appear,
To seal the gospel plan,
Inviting sinners far and near,
Both Jew and Gentile clan,

To lean by faith upon his arm,
And taste his love and grace,
To save us from that false alarm,
Taught by a fallen race.

All who refuse this saving grace,
In bondage still remain,

Nor human pow'rs can them release
From mis'ry's galling chain.

Dear Saviour, haste that happy day,
When all shall trust in thee;
And all embrace without delay,
Thy gospel, rich and free.

Z.

SELECTIONS.

FROM THE UNIVERSALIST MAGAZINE.

LETTER TO THE REV. WALTER BALFOUR.

—, FEB. 27, 1825.

Rev. and Dear Sir,—I have taken the liberty (although a total stranger) of writing to you on the subject of your "Inquiry into the scriptural import of the words Sheol, Hades, Tartarus and Gehenna." A subject which you justly observe, is of immense interest to the whole human race, and one on which my mind has been greatly exercised for several years. I have done this also under a fictitious name for reasons which are to my mind substantial and important, but which it is not necessary for me to mention. A number of years since, I united with a church, which, among other doctrines, professed the one of eternal punishment for all the wicked in a future state of being. This doctrine I as fully believed at that time, and for the succeeding few years as any member among them; at length, however, I was led by mere accident to peruse with considerable attention the works of Winchester; the simplicity and candor which he seemed to manifest, together with his thorough knowledge of the scriptures and his arguments, which were to me perfectly irresistible, led me to entertain serious doubts about the eternity of hell torments; since that time I have read all the writings on both sides of the argument which were within my reach. I commenced the examination of this subject with strong prepossessions in favor of the doctrine which I professed to believe, and with the same feelings of contempt for the opposite one, which I can now perceive in my brethren around me, and which I know from experience, to be the legitimate offspring of ignorance and bigotry. I have however had, up to the time of reading your "Inquiry," a real difficulty on the very identical subject into which you have so ably inquired, to wit, the nature and time of the punishment, which is so fearfully exhibited in the scriptures, under the "Emblems" of Sheol, Hades, Tartarus and Gehenna. These difficulties, I am now happy to say are entirely removed, and I feel constrained to acknowledge your book as the instrument of their removal, and shall not fail to recommend it to others who may be willing to examine the subject with that candor and impartiality which its importance demands. Since I have had my doubts on this subject, I have mentioned it to several of my brethren, and have called upon them to fortify the old doctrine with substantial proof from the Bible. This I deemed as their bounden duty if it was within their power; but for the most part they have contented themselves with reiterating arguments which appeared to me to be weak and frivolous to the last degree, and seriously warning me

against an error (in their view) of the most hopeless and fatal kind—some of them however, I found who frankly confessed that they had been exercised in the same way that I had been, and seemed to rejoice in the views which I expressed. There are several professing christians of my acquaintance, whom I know to be decidedly in these views, and whose christian characters stand as fair as those of their brethren. There are also several others whom I suspect, but with whom I have a very slight acquaintance. I must not omit to mention the circumstances of one case, it is as follows: Being accidentally in company with a brother of another church, he commenced the subject by asking me—"Where do you find in the whole Bible, that the penalty of the divine law is eternal death?" I replied, that I had thought on the subject before, and must confess that I could not find it any where; he quickly answered, "neither can I." He continued, "some time ago I was challenged for the scripture proof of such a doctrine, and I have searched the Bible through, but without meeting the least proof." It is unnecessary to add, that our intercourse from that time has been frequent and delightful. Another brother to whom I have alluded above, in conversation with a minister of one of our churches on the subject of praying for all mankind indiscriminately, received for reply to a question by himself, that he (the minister) did not know but all men who are now alive would be finally saved.

My opinion, in common with that of many others, is, that at the present time, the doctrine of hell torments in a future state of existence, is extensively doubted even by professing christians, and perhaps by some ministers; pulpit eloquence however, as well as public opinion, is strongly in favor of the doctrine, and people not being able to combat the one, or to stem the torrent of the other, are generally satisfied with enjoying their own faith in secret. I confidently look forward to the time as being not far distant, when the doctrine in question will be openly denied by many churches who now make it a fundamental article of their creed. Who would have thought twenty years ago, that the old doctrine of original sin, would be openly denied by the orthodox of 1825. (See Reviews of the Unitarian controversy, and Dr. Beecher's letter to the Editor of the Christian Examiner, as published in the Christian Spectator.) It is an old adage, that the darkest time is immediately before day; and it is certain that there never has been so much deadly hostility and opposition to what appears to us to be the truth, at any former period, as there is at the present time. All the complicated machinery of influence, declamation, ignorance, bigotry, and every thing else, except sound argument and just criticism, is put in requisition, and the pulpit, the press, and the conference room, literally groan under the burden—but the truth of God will ultimately prevail, error will be compelled to flee, and the glorious truth of God's universal goodness will triumph over all opposition. The means which are necessary to accomplish this end, are able, faithful, and above all candid expositions of scripture evidence, on this subject; any other will be worse than useless.

(TO BE CONTINUED.)

FROM THE NANTUCKET INQUIRER.

NEW CHURCH. A House of Worship for the First Universalist Society in this town, is about to be erected, on the east side of Federal-street. The building is to be sixty feet in length, by fifty in breadth, to contain 64 pews on the floor, and a gallery for the choir across the south front. It is to be a plain wooden edifice, with ten Gothic windows, each about eighteen feet in height; and will probably be completed by the middle of July next.

THE RETURN OF SPRING

Seems like the smile of the Almighty; beams on every plant and it buds—the rivers, the earth, the trees—the birds and beasts, and man, all feel the renovating sunshine and warmth; and nature, both animal and vegetable, revives. Every man who witnesses the departure of winter, with what Thomson calls his ruffian blasts, can feel in his own heart, and we hope with becoming piety, the truth of the Mosaic declaration—that when God beheld the workmanship of his hands, he saw it was good. Such is the simple way in which the page of that hoary Prophet records the wonders and glories which we behold; he saw the firmament—the earth—the sea—the trees—the animals, and the sun—the moon with all her sparkling myriads, and finally man himself, and they were all good, because they were the creation of his own Almighty hand. But man, as if made pre-eminent in such works of glorious goodness, he created in his own image. The beautiful appearance of the heavens and the earth at this season—the deep cerulean blue of the waters, finely contrasted by the resuscitating green of the soil, is but the response, the echo of heaven and earth, to the voice of its Creator. God saw that the works of his hand were good. Let us, then, give the right hand of fellowship to the rosy handed Spring, who is honoring us with so early a visit, as if she was determined to occupy every moment of the time allotted to her residence.

We embrace this opportunity to present to our readers the compliments of the season, in the hope, that their own minds partake of that sunshine and joy that now enliven all surrounding nature.

Sat. Herald.

CLERICAL DILEMMA.

The mention of a particular occurrence may serve to humble those who have too rashly entered the ministerial duties. A gay young clergyman, who had come to the vicinity of Colchester, meeting the Rev. Mr. Storry, the excellent Vicar of St. Peter's in that town, at a friend's house, requesting the loan of a discourse, complaining of the task of weekly composition. The good natured divine, acceding to the request, found among his papers a manuscript of many years standing, and obliged his new acquaintance, who preached it on the following Sunday.

The next morning he was waited on by a poor couple in his parish, who had been so deeply affected by the truths which they had heard, that they had passed in tears a wakeful night, and now implored him to explain more fully some passages which they repeated. Confounded and amazed, he neither remembered these passages himself, nor was able to

afford the required explanation. He endeavored, however, to soothe them, and declared that he had no intention to render them unhappy. But, finding all his tranquillizing endeavors were ineffectual, he frankly addressed the wondering couple: "My good friends, the next time you go to Colchester, call on Mr. Storry, with my compliments, and ask him what I meant when I used that language."

[From the American Eagle, printed at Litchfield, Conn.]

On New Year's day one of my poor neighbours called on me for assistance, to help him through the winter and keep his family from freezing. As I always feel generous on that day, I gave him five dollars and desired him to buy wood with it. To-day he called on me again and said he was entirely out of wood, and that his family were sick. I asked him if he had burnt up five dollars worth of wood already? He said no, he only bought half the amount in wood, and gave the other half to convert the poor lost heathen. Now if this money should happen to do any good, should I who gave the money, the poor man who robbed his family of it, or the missionary folks, have the credit of it? R.

WOMAN.

The following beautiful description is from an article in Knight's London Quarterly Magazine.

"The most beautiful object in the world, it will be allowed, is a beautiful woman. But who that can analyze his feelings, is not sensible that she owes her fascination less to grace of outline and delicacy of color, than to a thousand associations which, often unperceived by ourselves, connect those qualities with the source of our existence, with the nourishment of our infancy, with the passions of our youth, with the hopes of our age, with elegance, with vivacity, with tenderness, with the strongest of natural instincts, with the dearest of socialities?"

MARRIED,

In this town, on Monday evening last, by Rev. Mr. Gano, Mr. David T. Capron, of Uxbridge, Mass. to Miss Mary-Ann Thompson, daughter of Mr. Peter Thompson, of this town.

Same evening, by Rev. Mr. Tatem, Mr. Joseph C. King, to Miss Hannah F. Olney, daughter of Mr. William Olney.

On Tuesday evening last, by Rev. Mr. Gano, Mr. Elhanan Martin, to Miss Sarah O. Brown, eldest daughter of Samuel Brown, Esq. all of this town.

In Pawtucket, on Tuesday morning, by Rev. Mr. Taft, Mr. Thomas Lefavour, to Miss Julia White, both of that place.

In Attleborough, on Tuesday morning, by Rev. Mr. Killam, Mr. Jonathan N. Spencer, of Pawtucket, to Miss Eunice R. Newell, of the former place.

DIED,

In this town, on Sunday last, Mr. Uriah Hopkins, in his 87th year.

Same day, Mrs. Sarah Briggs, wife of Mr. Thomas Briggs, and daughter of Mr. Nathaniel Carpenter, of Cranston, aged 37 years.

In Mendon, Mass. on the 31st of March, Mr. Paul Parker, in the 78th year of his age. He had been a

firm believer in the doctrine taught by Universalists for nearly half a century, and died in the same faith, with the joyful hope and assurance of a blessed immortality.

In Uxbridge, Mass. on the 6th February last, of small pox, Capt. Joseph Richardson, Jr. aged 39—a worthy and useful member of society, beloved and respected by his fellow-townsmen and by all who knew him, and a firm believer in the universal grace of God.

In Uxbridge, Feb. 22d, Mrs. Rachel Branch, wife of Mr. Nathaniel Branch, aged 50. In this afflictive providence, her bereaved husband and affectionate children have sustained an irreparable loss.

Adieu, bless'd shade: Alas, too early fled!
Who knew thee living but laments thee dead?
A soul so calm, so free from every stain,
So tried by torture, and unmov'd by pain;
Without a groan, with agonies she strove—
Heav'n wond'ring snatch'd her to the joys above!

NOTICE.

An adjourned Meeting of the first Universalist Society will be holden in the Vestry of the Chapel, on Monday, April 11, at 7, P. M. The members of the Society, and all pew holders in said Chapel, are particularly requested to attend, on special business. SAMUEL YOUNG, 2d, Clerk.

BALFOUR'S REPLY.

In the course of the last winter Mr. JAMES SABINE delivered Six Discourses in the Universalist Meeting-house, Charlestown, on the Inquiry. An Answer to them shall appear in a few weeks, entitled A Reply to Mr. James Sabine's Lectures on the Inquiry, in two parts. 1st. A Defence of the Inquiry. 2d. His Proofs of a Future Retribution Considered.

It is contemplated to print this work so as to sell it at fifty cents. Those who become accountable for six copies shall be entitled to a seventh. Subscriptions to either, or both of the above publications, are respectfully solicited, and the number of copies wanted transmitted to the Author as soon as convenient.

Subscriptions received at the Christian Telescope Office, Providence.

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